



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

nous, painstaking, but thoroughly obsolete and indiscriminating study no better volume could possibly be found.

Humanity at the Cross Roads. By John Herman Randall. New York: Dodge, 1915. Pp. 359. \$1.50.

Ten essays with a foreword, the nucleus of several of which might well have been sermons. Dr. Randall writes under the sense of the terrible condition of the so-called Christian world, and he seeks to define the causes of the present calamity and suggest the ways in which a new world may be created out of disaster. He is impatient with the church as it exists today. He says: "My own conviction is that if all the creeds and dogmas and paraphernalia of the churches in Christendom today could be set aside—and I recognize that it would take almost superhuman courage and faith to do it—and if all organizations of religion could then re-establish themselves firmly on the great central principles of Jesus' life and teachings, nothing would be lost but what deserved to be lost and all the world would be the gainers by a thousand fold" (p. 99). Another conviction is registered in this sentence: "The whole underlying structure of Christian theology, and hence of modern organized Christianity, is out of harmony with the best thought, the deepest needs, and the truest aspirations of the times" (p. 74). From this standpoint the author discusses vital Christianity, such honesty as will lead to the acceptance of the truth at any cost, a spiritual conception of life, a religion that is thoroughly real, a truly universal Christianity, the social mission of the church, love as the supreme energy in religion, and the realization of immortality. He has the fervor and directness of the prophet in this appeal. There can be no possible disagreement with his plea. But the church that he criticizes so severely and the theology which he repudiates with such scorn are neither of them so antiquated or ineffective as he affirms. He summarizes the "ancient thought that lies at the basis of all the historic creeds of Christendom" on pp. 76-80; but we do not know any Protestant seminary in which this system of theology is taught today in the form in which it is here stated. Dr. Randall comes to the mourner's bench with this confession: "We have all of us been more interested in preaching our particular views of theology than we have in inculcating the fundamentals of ethics or righteousness" (p. 253). Soon after reading these words we attended service at an Episcopalian church; there were candles, intoned prayers, all the "paraphernalia" against which Dr. Randall protests. Then came the sermon, a clear, passionate, and clinching appeal for righteousness in the home and business and state. The basis for it was clearly the preacher's profound conviction of

the incarnation. Must we reject all that Dr. Randall rejects in order to have what he pleads with us to possess and the possession of which all earnest men so deeply desire?

The value of the book would have been greatly increased if the author had indicated the source of the many quotations which he uses. Fremantle becomes "Freemantle" on p. 282. Varied renderings of "Comparative Religion" are met on pp. 75, 213, 220, and 316. The author splits infinitives recklessly. The last item in the Contents makes a most unhappy substitution of "Mortality" for "Immortality."

Christianity and International Peace. By Charles Edward Jefferson. New York: Crowell, 1915. Pp. 287. \$1.25.

The greatest problem of the twentieth century is how to live together. On the solution all thoughtful minds are focused. It is baffling and almost overwhelming. The only hope is in the creation of a Christian spirit among the nations of the earth. When we turn to the Bible the Old Testament seems to be largely a history of wars. But there are nevertheless other and higher voices wherein God is thought of as a great benefactor and giver of peace. In the New Testament war is not talked about. The insistence is on the principle of love. Jesus carries us into a different world. All his life he extolled the peace-making virtues, mercy, gentleness, brotherliness, service. He struck at the motives that lead to war. Of the issue there could be no doubt. The church has in a large measure been recreant to its trust, but not more so than science, statesmanship, reason. The whole world stands condemned. Why single out the church?

But in the long run it becomes ever more evident that our only hope is in Christianity. She speaks to us with a soothing, healing accent. She uses the vocabulary of consolation. Militarism offers no hope. It sees nothing but carnage, destruction, hatred. Its fallacies are everywhere in evidence.

What, then, shall we do? Condemn war and seek a way of deliverance. Keep up our courage and strike wherever a weak spot is exposed. First we should strike at the military coterie which is centering and growing ever more dictatorial at Washington, presuming to instruct the nation in its policy, transcending the sphere in which it is supposed to know its business, devoting its time to business for which it is not employed and for which it has no preparation. Think of the baleful influence of the man, lately dead, who wrote on the sea power. Secondly, we should strike at the men who make fortunes by trading in munitions of war. Commercialism was one of the forces that hurled Europe to destruction. These men cannot be too severely condemned. Thirdly, the jingo and sensa-

tional press is hardly less guilty, in the sight of humanity and of heaven, than the rest. While we may not hope for the immediate destruction of war, there is this consolation: war was never before so universally hated as it is today. There never was a time when conditions were so favorable for the creation of a sane and wholesome public opinion throughout the world as just now.

"War is a game which, were their subjects wise, kings would not play at."

Dr. Jefferson's book is popular in style—indeed prolix—but it deserves a very wide reading.

Was John Wycliffe a Negligent Pluralist?

Also John de Trevisa; His Life and Works.

By H. J. Wilkins. London: Longmans, 1915. Pp. xii+113. \$1.75.

The question whether Wycliffe was a "negligent pluralist" has long been debated. Westbury-on-Trym was one of the churches involved. Dr. Wilkins with the help of several other scholars has made a very exhaustive examination of the records. All the palliating circumstances—such as the prevalence of the Black Death just at the time—are taken fully into account. The conclusion seems unavoidable that "Wycliffe's record appears blotted with *avoidable* non-performance of duty."

Yet "whatever estimate is formed of the life and work of Wycliffe, without a doubt he was one of the foremost Englishmen of his time, exercising an all-pervading influence, and which today remains a great power in the land."

Trevisa's work was mainly that of a translator. His scholarship was defective, and this defect is often seen in his translations. He died in 1409 and so was twenty-five years Wycliffe's junior. There is a striking similarity between their lives and to some extent between their works. For example both were canons of Westbury-on-Trym, Wycliffe holding the prebend of Aust from 1362 to his death in 1384, and Trevisa from 1390 to his death in 1402.

Introducing the American Spirit. By Edward

A. Steiner. New York: Revell. Pp. 274. \$1.00.

At a time when we are told that America is winning both the contempt and the hatred of the nations of the world, we need to have someone to take his place in the interpreter's house and reveal us to ourselves as well as to others. For this task Dr. Steiner is fitted by a remarkable experience. He has done his fellow-countrymen genuine service in this book, in which he records his experiences in introducing his two visitors to the real America. They are shown the "sights"; but also they are given a view of something more, the inner temper of

the people and the ideals that lie behind the complex appearance of our civilization. Dr. Steiner's task was a difficult one. He displays insight, discrimination, and prophetic vision in discharging it. It is not necessary to concur in all his judgments in order to give him high praise as an interpreter of the genius of America. He does not lose his way in the midst of our bigness; his sense of true values is not obscured by the thrust of power in wealth. Dr. Steiner introduces the native American to his new fellow-citizens quite as much as he presents America to the Herr Direktor. For example, here is an illuminating paragraph: "The Slavic soul is thoroughly Christian in its quality of patient endurance, in which it has had long and hard tutelage. At the same time it is tenacious and unyielding of its particular dogma, having been taught from its earliest consciousness that its salvation lies in strict adherence to the national faith" (p. 149). We noted two slight slips of the pen: "The Varieties of Religious Experience" is incorrectly named on p. 37, and "Boulogna" appears for Bologna on p. 202.

Vision and Power. A Study in the Ministry of Preaching. By John A. Kern. New York: Revell, 1915. Pp. 395. \$1.50.

This is a general study of preaching, drawn from the long experience of the author for twenty-nine years in presenting the matter to students. The method of arrangement is unique and suggestive. Acts, chaps. 10, 11 are taken as the framework into which the writer fits his principles and counsels. The experience of Peter as he gradually apprehends the universal meaning of the gospel and powerfully adapts his action to the new vision, lends a certain concrete background to the discussion which is of value. The material itself is handled in a discursive way, nearly always profitable, although sometimes, as in the case of the chapter "Power through the Personality of the Preacher," neither passing beyond the obvious in subject-matter, nor attaining distinction of style. There are seventeen chapters, the first eight of which are concerned chiefly with the vision of the ministry of preaching while the remaining numbers dwell especially upon the sources of power in realizing the larger views and opportunities. This is not a scientific treatise on homiletics; it does not make any significant contribution to the literature on the subject. It is, however, an encouraging body of wise counsels and needed exhortations which will guide a young minister in times of perplexity or dismay, and will make any preacher's world larger and more worth his best efforts, for vision and power are sorely needed by the modern clergy. We note the discussion of prayer as a response to the divine (p. 49), the insistence upon alert thinking (chap. iv), the emphasis